

neither do these waters, that flow
unceasingly, nor
(do the gales) of wind, surpass thy
speed,,

7* The regal YABUNA, of pure vigour,
(abiding)
in the baseless (firmament), sustains, on
high, a heap
of light, the rays (of which) are pointed
downwards,
while their base is above. May they
become con-
centrated in us, as the sources of
existence.*

8.. The regal VAEITXA, verily, made wide
the path
of the sun/—(by which) to travel on his
daily course,
—a path to traverse in pathless (space).
May he be
the repeller of every afflicter of the
heart.

9. Thine, O Mng, are a hundred and a
thousand
medicaments. May thy favour,
comprehensive and
profound, be (with us). Keep afar from us
JftERirr,⁰
with unfriendly looks; and liberate us
from what-
ever sin we may have committed.

^a The epithet of *Rdjd* is here, as usual, applied
to *Varuna*;
and it may be either radiant or regal: but the latter
is, in general,
the more suitable. The attributes here assigned to
Varuna, his
abiding in the *antarihJia*, and Ms holding a
bundle of rays,
•would rather identify him with the sun, or, at
least, refer to him
in Ms character of an *jfditya*. The terms of the
original are,
however, unusual; and we depend, for their

translation, upon the
 Scholiast : *abudhne*, in the baseless ; *mularaMte*
 lie explains
antari'slie, in the sky ; and, for *-mnasya stiipam*,
 he supplies
tijfuta-Jt, of radiance, and *\$a?if/Jiam*, a heap.

^b According to the Commentator, the sun's
 course north and
 south of the equator is here alluded to. He does
 not explain
 what *Variim* has to do with it.

^c According to *Sdyajia*, *Nirnti* is the deity of sin,
Pdpcdmtd.
 In the *Nighauht*, it occurs among the synonyms of
 earth.